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sumed to be facts, cast upon the alleged necessity of war? They show it most clearly to be a moral necessity, a necessity founded in the avarice, the ambition, the iniquities of men. Let governments renounce their romantic notions of honour, adopt, and act upon the principles of common honesty, and the main spring of the necessity of war is broken.

In the remarks which we have thus made, on occasion of commencing a second volume, our design has been to give some general illustration of the nature of the object to which our work is devoted. The first volume was occupied, chiefly, with the discussion of general topics. In the present volume, while such discussion will not be excluded, it is our intention to adopt more the method of illustrating general principles by particular incidents.

Imploring for both writer and reader, the influence of that Spirit who is able to guide into all truth, and to imbue the heart with peace, to Him we solemnly commit our cause.

ARTICLE II.

THE CAUSE OF PEACE DEMANDS THE SPECIFIC ATTENTION OF CHRISTIANS.

BY REV. L. F. HICKOK, LITCHFIELD, CONN.

IF war could be abolished, and peace universally secured, the combined voice of mankind would admit it were a consummation devoutly to be wished.

But notwithstanding this admission, to *some* the whole subject of peace is but an Utopian scheme. To *others*, who admit the truth of inspired prophecy, universal peace is something that will take place in some distant age, but like the beauty of a fair morning, or the blessings of a fruitful season, it will be the absolute gift of God, exclusive of all human agency. Some entirely despair of its accomplishment, and feel that war,

though terrible, is as inevitable as the tempest and the earthquake. Others stand aloof, and gravely rebuke its friends because they propose no one simple, undisputed principle, around which all may gather for common adoption and combined action. And others again seem to feel that no special effort is necessary, imagining that the general advancement of philosophy and Christianity will do the work.

We are persuaded that these views are fraught with no little danger to the whole cause of Christian benevolence and philanthropy. Their influence, so far as it extends, (and this in some of the above forms is over a wide portion of the community,) discourages all distinct attention to the cause of universal peace on earth. The first point is, to convince the advocates of Christian benevolence that something *can*, and *ought* to be done in the way of specific and direct action. The evils of war, in all their dreadful detail, should be exposed to view, its effects upon social enjoyment, national prosperity, civil liberty, life, morals, religion, and every thing which enters into the composition of human happiness, should be effectually exhibited, for the purpose of awaking and directing the feelings of mankind; but still the great object now is to bring the Christian community to feel *obligation*, and be excited by a sense of *duty* and *responsibility*. In our view, the church, (and we use the word as including all who believe and love the gospel), must put forth efforts with specific reference to the cause of peace, or war will forever remain spreading its mourning and woe over the face of the earth, and laying its obstacles before every movement of the good, in their efforts of humanity and benevolence.

The question does not seem to be, simply, whether "wars and fightings shall cease from under the whole heavens," but whether primitive Christianity shall become *universal*. Full and deep is our persuasion, that the church will soon see, and be obliged to admit, that the cause of benevolence most fearfully, and perhaps fatally, labours under the weight which the spirit of war is from every side throwing upon it. Some advances will doubtless continue to be made within the bcr-

ders of paganism, but so interrupted and insecure from the successive desolations of war, that what is gained in one interval of peace, will be almost entirely subverted and scattered "by the surge of the next returning tide."

It is a painful fact, that for the accomplishment of any great object of benevolence, so large an amount of the choicest talent and warmest feeling which the church possesses, must be turned in and spent upon herself. A professed reception of the gospel ought always to involve the possession of perpetual preparation to every good word and work. But alas! this is far from the fact. In every great enterprise we have been obliged to wear out a great proportion of our most precious materials upon the church herself. The cause of Foreign Missions affords a sad though conclusive demonstration. For thirty years this cause has been appealing to all that is pious and benevolent in the church. Probably more time, and labour, and life, have been spent upon her members to excite them to the work, than have been laid out directly on heathen ground. And yet how far back do they stand from primitive example and present obligation! More Evarts, and Cornelius, and Wisners, with all that is lovely and precious in their spirit, are yet to be sacrificed to the criminal lethargy and covetousness of the church, before she will be ready of her own accord to take the simple commission of her Lord and Master, and go forth to put it in direct execution. The same was true in the efforts to suppress the slave trade; and in the cause of Temperance, we have the same fact before us. A great amount of capital must be withdrawn from its direct application, to be expended in the removal of the evil in question, and expended upon those to whom it is a sin to have needed the expenditure. On no subject is this more true than on that of universal peace. If the church was right and ready in this cause, the great work would be near completion. If she now stood on the high ground which she firmly occupied in the first two centuries,* the efforts,

*The results of a thorough investigation of this subject, we believe to be still a desideratum. We have seen nothing as yet which fully satisfies us what ground the primitive Christians did take.—ED. ADVOCATE.

and time, and talent, which must now be exhausted upon her own members, might be brought to bear directly upon the public mind with all the augmented power of her own high example and holy principle. But alas! so far is the church from this position, that if Christianity, in form and feeling as she now exhibits it, were to become universal, it would leave the nations of the earth still in the allowed use of all their terrible preparations for the slaughter of each other. And would such a result be that day of glory which the ancient Prophets have so exultingly described? Surely, something must be done to spread Christianity through the earth, a better form than her professors have practiced for sixteen centuries, or the leopard and the kid, the lion and the lamb, will never lie down together. Good men, who love the gospel, and believe its predictions, must be brought to act together, on this subject, with zeal and energy. The time is coming when nation shall no more lift up sword against nation, but like every other predicted good to man, it involves the obligation of his own direct agency; and it is time that with the prediction in view, and the way of its fulfilment clearly seen, the Christian world were up and moving on in firm faith to its accomplishment. Many reasons combine their influence in urging to such a direct and specific effort in the cause of peace.

1st.—The cause is sufficiently distinct and important for a specific effort.

We admit that it would be unwise to multiply very far the subdivisions of the general cause of benevolence. It would confuse, derange, and weaken the whole. But on the other hand, an attempt to simplify, by combining those parts which are themselves distinct, and demand a modified manner of action, would be followed with still more unhappy consequences. From the nature of the case, there must be different departments in the great benevolent operations of the age, and where the very object in view presents its lines of distinction, there it is wise to set up the separate boundaries.

The cause of peace in itself, and in the efforts appropriate to

gain its end, is as distinct as any of those into which the general cause of benevolence is now divided, and in the propriety of which the Christian community are generally agreed. The Bible and Tract Societies—Foreign and Home missions—the cause of seamen—Sabbath Schools, Education Societies, and Theological seminaries—are more nearly allied to each other in their manner of operation than the cause of peace can be with either. Though by no means prepared to advocate such an amalgamation, yet sure we are that some of them might be thus combined with less detriment to the general cause, than the annexing of the peace society to any other department, or the merging of it entirely in the general operations of them all, as if its specific end could be gained without a distinct organization. And while it is sufficiently *distinct*, its *importance*, also, is enough to sanction the demand for a separate department. The immediate evils of war, viz. the amount of talent, treasure and life destroyed, as well the obstacles occasioned by it to the world's final redemption, are at least as deplorable and formidable as any other which human depravity develops.

2d.—The world will not free itself spontaneously.

Evils seldom cure themselves by their own operation. However terrible be the consequences which spring from the lusts of men, we never witness such a phenomenon as the rising of the mass of mankind spontaneously, and throwing off their vices, and thus shaking themselves loose from the despotism of their own appetites. "For pass over the Isles of Chittim and see, and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? The examples are all the other way." Unless some bold and zealous reformer has risen up, and with unsparing rebuke and faithful warning aroused the people, and in persuasive eloquence led them away from their delusions, they have gone on like the old world, filling the earth with violence; or like Sodom augmenting their wickedness before the Lord "exceedingly," until his judgments have "cut short the

work in righteousness by an awful extermination. War presents no exception to this general rule. The years of the present century which have already passed, afford no encouragement in regard to the future, when left to its own course. In this term of thirty-five years, are included almost all the wars of Buonaparte, with the horrors of the Russian campaign, the bloody battle of *Borodino*, the passage of the *Beresina*, and the final consummation on the field of *Waterloo*—the wars with Greece, with the massacre at Scio—the war of America with Great Britain—the civil wars of Spain and Portugal—the invasion of Turkey by the Russians, with many other wars of less note, in South America, Europe, and Asia. How loudly do they proclaim that the savage thirst for blood is still unslaked, and that deeds of butchery are not yet foresworn, even by those who bear the Christian name ! The present moment, it is true, is more calm ; the future prospect is more bright, but it is not by any means the result of the mingled action of the vices and passions of men, working themselves pure from their defilements, by their own motion. The men of peace, and the still more widely diffused principles of peace, though unseen, are abroad in the earth ; prayer and labour go hand in hand, and the public mind, unconscious whence it comes, begins to feel their influence. So by the silent influence of the dew of heaven, the air is softened and purified, and a fresher green is spread over the face of nature. But let these few hands hang down, through weariness and despondency, because the professed disciples of Christ refuse any encouraging co-operation, and the nations, unchecked, will pursue the course to which pride, revenge, selfishness, and mad ambition urge, and the present calm be of but short duration ; it will prove but the stillness before the storm. The tempest of war will again sweep over the land, and spread its mangled and bleeding victims over a thousand battle fields.

3d.—The deep delusion which prevails on this subject.

The public mind seems in nothing to be led on more passively, without rational conviction, and without inquiry, than on

the subject of war. For ages a deep delusion has rested on the nations, and led millions to the field of battle, unconscious of the cause, and regardless of the reasons of the war like beasts to the slaughter. The ranks are filled by a thousand expedients. The bounty and pay, the hope of plunder, the freedom from moral restraint, change, excitement, fame, discontent, caprice, conscription, intoxication, all are used to allure or compel the man to become a soldier ; and when once enrolled, the force of martial discipline controls and directs him, as passive to all the purposes of rational self-government as the musket he carries. He is henceforth a simple instrument in the hand of another, to be used in the most effective way for human 'destruction. An hundred thousand men on a side are thus arrayed against each other ; all made in the image of God, responsible to him for every act, at the price of eternal retributions, giving up their reason, and conscience, and submitting to be used by one ambitious or angry man, according to his own unquestioned order, and in blind compliance therewith turning all their force upon each other, to wound, and maim and kill, in the greatest possible degree, till, in a few hours, half of them have fallen on the field, and their souls by thousands, in all their uncanceled guilt, have gone to the judgment. Where is there delusion so deep and dreadful as this, except it be that which permits the world and the church to look on and see the destruction of their brethren, with no inquiry into its necessity, no examination of its cause, no efforts to avert its certain and frequent recurrence ? Here is one of the most astonishing instances to how dreadful an evil the human mind can be exposed, and yet from the force of long continued and deep seated delusion, slumber in guilty neglect and indifference.

A thousand things conspire to perpetuate this delusion. War appeals to all the bad passions of human nature, and also administers to the gratification of what is styled the nobler qualities of man. There is not only revenge and rapine and licentiousness for the depraved, but splendour and distinction, and power for the ambitious. Deeds of heroic courage and intre-

pid valour, and sometimes even of generous sacrifice and patriotic endurance spread a magic charm around this work of butchery, dazzling and deluding the mind, while poetry and its kindred arts lend their aid to heighten the effect. The opinion so generally imbibed, that this whole subject is beyond the reach of common hands, and in the keeping of legislators and national cabinets, as if they were sacred retreats from the influence of public sentiment, and the intrusion of injunctions of divine authority, with the power of precedent and habit, serve to bind this curse upon the world as with "bands of iron and brass." Those who "will not touch it with one of their fingers," bind the burden without resistance or rebuke on others, whose wealth, and sons, and blood, must be put in contribution to sustain it. And can such an evil be removed by efforts having no *distinct* aim or *specific* direction? That credulous heart which has expected such a result, from such means, will meet with certain disappointment. The evil, in its length and breadth, must be measured, and the overwhelming sum of misery and death which it occasions, must be told, with direct purpose to awaken the slumbering millions that they may understand it, and arouse themselves to effort. In no other way will the least ray of hope dawn upon the future.

4th.—The triumph of universal peace is important not merely as an ultimate effect, but as an efficient cause.

While some sceptical minds are saying "if the Lord would make windows in heaven, might this thing be," others profess their belief in the promises and predictions of the Bible, and expect at some future day, that the reign of peace will be universal. But to many it appears only as the final *result* of all other efforts, and not as itself forming one of the most active *causes* in advancing the day of millennial glory. This is an inversion of the proper order. While the final triumph of religion *is sure*, it is not to be expected that the cause of peace will have no distinct agency in accomplishing this triumph. That it is simply to be combined with other blessings in the

general consummation of benevolence, and not itself to be a powerful agent in its accomplishment, is an opinion violating all probability. No subject seems to have filled the minds of ancient Prophets with more ecstasy than this. On no occasion do they pour forth their fervid emotions in more glowing language, than when describing the profound and holy peace which is to pervade the nations under the gospel. Whatever may be the state of the church *now*, prophets and apostles of *old*, held this fact in the most prominent and conspicuous point of view. The sons of peace, and the nations of peace, were to be the direct instruments of advancing still farther the principles and blessings of the gospel. This cause, like others, is to bear its part in perfecting the great work. As well might we regard *temperance*, or *liberty*, or even *piety* as only ultimate effects to be at last *somehow* secured, and not as essential auxiliaries in gaining the final victory. The chosen tribes of God's ancient people are again to be gathered; but, is this glorious fulfilment of prophecy to be numbered as only making an item in the final amount of the conquests of the gospel? No! it is to exert a most powerful influence upon Gentile nations yet unevangelized. "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, *how much more their fulness*?" "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead."?

Thus the cause of peace is to be viewed not merely as an item in the last triumph, but as one of the essential agents in securing it. The knowledge of the wars of Christendom, among Pagans and Mahometans, is one of the greatest obstacles to the success of Christian missions. The taunting and cutting remark has been made to more than one missionary—look at home! The wandering tribes of the west have felt, and still feel, that while some efforts are made to give them the bread of life, yet the tender mercies "of the people from whom they come are cruel." The traditions of the bloody Crusades, and the remembrance of the invasion of Egypt by the French, are still retained by all the inhabitants on the plains of Turkey

and Persia. The desolations of the Carnatic by Warren Hastings, and the more recent slaughter of the Burmese, are fresh in the minds of those millions of eastern idolaters. Even the plain around Juggernaut is not such an "Aceldama" and "Golgotha," as the fields of Austerlitz and Waterloo. Oh ! how deeprooted must be the prejudices in many a Pagan mind, throughout comparatively peaceful Asia, and suffering Africa, against any gift from nations whom they know to be so often, and so deeply stained with blood. We shall never win their confidence, we shall never gain their entire submission to our holy faith, while in one hand we bear the gospel which reveals it, and in the other, hold a sword. Whatever may be the *spirit* and *principles* of the new religion, the *practice* of those nations who profess it will be felt the first, and strike the deepest. No miracle is needed to carry conviction to Pagan and Mahometan minds, that the religion of the Bible is from heaven. It is enough that it be sent to them by a people who *practice* according to its pure and peaceful principles. The cause of peace, cordially and universally adopted by those who are sending their evangelical missions to the heathen, would tell with more effect upon every Pagan shore, than all the money and precious lives of her sons and daughters which the church is now pouring out in sacrifice, without it. The principles of peace are demanded for *present effect*, and not as mere *final* consequences.

5th.—To clear the church from the guilt of war.

In morals and religion, we are responsible for the evils which we might have *prevented*, as well as for those which we immediately occasion. There is not therefore one generation of the church which has slumbered over the evils of war, that can stand guiltless before God. Though in times of general ignorance, God may have "winked at it," yet now most emphatically, is the call to repent, and to "bring forth fruits meet for repentance." Light has been shed upon the evils, and the absurdity of war as a redress for national grievances, both from nature and the Bible. Whatever may be said of the very few

wars in self defence, for national existence, the great proportion of all wars, (the exceptions are so few as not to modify the general rule)—can be characterized only as *bloody, savage, guilty* transactions. Every injury inflicted, evil incurred, and life lost, cries aloud to heaven for vengeance, to be executed somewhere. And if the church of God, by slumbering at her post, is giving occasion to evils which she might prevent, she cannot stand acquitted at the bar of her final Judge. Judgment will “begin at the house of God” for it. It may be in the shape of abortive efforts, and fruitless charities, and unanswered prayers, for the conquest of the heathen lands to God. God will speak till his voice be heard, and his meaning understood; and if his professed people refuse then to obey, there remaineth no other judgment but utterly “to destroy both them and their fathers’ house, while enlargement and deliverance shall arise from another place.” The church cannot, therefore, without fearful guilt and danger, refuse fairly to consider this subject, and solemnly and deliberately as in the sight of her Redeemer, decide what she ought to teach—how she ought to act—and where she ought to throw her light and influence. Her missionaries, and the heathen to whom they go, her future sons and daughters, her coming prophets and evangelists, the whole world, need the full announcement of her creed, and this illustrated by her practice. All feeling which approaches the subject of war, other than that of the most serious and prayerful frame of mind, betokens an indifference to its enormities, worthy of all rebuke from both the church and her divine Lord and Master.